The Review of Religions

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بسم الله الرحمن الرحيم

A Prophet came unto the world and the world accepted him not, but God shall accept him and establish his truth with mighty signs.

Dr. MUHAMMAD IQBAL'S BITTER ATTACK ON THE AHMADIYYA COMMUNITY

For sometime past a virulent campaign of highly mendacious and malicious propaganda against the Ahmadiyya Movement has been carried on in the Press and on the platform by a certain class of *mullahs*, aided and abetted by a few third class politicians and notoriety-hunters, followed by an unthinking and unreasoning rabble who are ready to dance to the tune of any irresponsible agitator who can successfully tickle their imaginations by popular shibboleths and catch-phrases. To this foolish agitation against the Ahmadiyya Movement Dr. Sir Muhammad Iqbal has deemed it necessary to lend the weight of his talents and reputation and a few days back he contributed a long article to the *Statesman* in which he bitterly attacked the Ahmadiyya Movement, its Founder, its tenets, doctrines and teachings. In his zeal to pour the vials of his wrath and anger on the Ahmadies, the learned Doctor has not even hesitated to ascribe to them some beliefs and doctrines to which they do not at all subscribe and has, in dealing with a great and well-known Community, failed to show that regard to the rules and standards of journalistic decorum and propriety which was naturally expected of a person of his high position and international reputation. Before, however,

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we attempt to show whether the Doctor Sahib's attack on the Ahmmadiyya Community proceeds from a wilful misrepresentation of the Ahmadiyya views and teachings or from a misapprehension and lack of proper realization of its stand-point, we prefer to say a few words to indicate from the past relations of the learned Doctor with the members of the Ahmadiyya Community that his present attack is prompted more by political considerations than by religious conviction. Sir Muhammad Iqbal cannot deny that before the split that occurred in the Ahmadiyya Community at the time of the death of Hazrat Maulvi Noor-ud-Din, first successor of the Promised Messiah, the Founder of the Movement, he was a regular visitor to the headquarters of the Movement in Lahore —the Ahmadiyya Buildings. He used to address and preside at meetings arranged by the local Ahmadies. He evinced his sympathies with the Ahmadiyya religious activities by openly associating himself with the then leaders of the Ahmadies of Lahore. The excuse that the Doctcr Sahib's close association with the Ahmadies of Lahore a few years ago was due not to any sympathy with the Ahmadiyya activities but to his private and personal relations with some of the Ahmadiyya leaders may be regarded to possess some weight and substance, if as late as 1931 he had not offered to the present Head of the Ahmadiyya Community, Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, the virtual dictatorship of the All-India Kashmir Committee and had not consented to give him his unstinted support and co-operation, and had not worked in close collaboration with another very prominent member of the Ahmmadiyya Community—Chandhuri Zafarullah Khan, at the second Round Table Conference. It does not do credit to a person of Sir Muhammad Iqbal's status to seek now to dismember the political unity of the Muslim Community by demanding the exclusion of the Ahmadies from its ranks on the plea that they are not Muslims after having worked with the Ahmadies for years.

We are not alone in believing that Dr. Iqbal's attack on the Ahmadiyya Community is due to considerations other than a realization of the "disruption" that the Ahmadiyya Community has caused among the Muslims. The *Siyasat*, a prominent

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vernacular daily of Lahore, supports us in our contention. Commenting on the Doctor Sahib's article against the Ahmadies published in the *Statesman* of 14th May, the editor of this paper, in a signed leader, says :

> "I venture to ask Sir Muhammad, how is it that the love of the Holy Prophet, as the final Prophet in the world, has moved him to a fervour of belief immediately after the appointment of Chaudhri Zafarullah Khan? Why did he not enter the field before? The Qadiani movement has been in existence for about 30 years before the coming into being of the Kashmir Committee and the appointment of Chaudhri Zafarullah Khan (to the Viceroy's Executive Council). How is it that he did not raise a protest against this sect at the time of the election of the Chaudhri Sahib to the Punjab Council, or at the time of his first appointment to the Viceroy's Executive Council in place of Sir Fazl-i-Hussain? Apart from the fact that the exclusion of the Ahmadies from the Muslim Community will destroy in the Punjab, the Muslim majority for which we have been fighting for the last ten years, may I ask Sir Muhammad if there is a single historical instance of the disappearance of sectarian differences by *Tabligh*, debate, boycott or force, once such differences took their shape?"

Dr. Iqbal's quarrel with the Ahmadiyya Movement, as we have stated above, is mainly political and he has given it a religious colour to make it look more dangerous, and he wishes to expel the Ahmadies from the ranks of the Muslim Community not because he feels that the Ahmadiyya Community is inimical to the spirit and aspiration of Islam but because he wants no more Zafarullah Khans to deprive him and those like him of getting high Government posts in future. But he has evidently failed to achieve his object. The article that he wrote in the *Statesman* has produced exactly the opposite effect to that which he wanted to produce. The editor of this highly esteemed journal politely, but emphatically disagrees with his novel proposition.

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He admonishes him not to confuse a purely religious question with politics. In a leading article of the same date the editor says:—

> "We mean only that it would be better to sublimate the dispute right out of the political field altogether: for to continue its present confusion with politics is to justify whatever fault he (Dr. Iqbal) seeks to find in his Government's attitude towards it. He does not make it perfectly clear whether, when or where, he can tolerate official cognizance of any one community's religious differences. There has been some Muhammadan agitation, for instance, against the appointment of Qadianis to high offices under the Crown. The Government (with some "orthodox" Moslem support) regards them only as Moslems or Indians of proved ability in politics, administration and the law. It turns a neutrally blind eye to the question whether they are to be judged orthodox or heterodox. Does Sir Muhammad want the Government to take note of this question? And if doctrinal issues and temporal politics or administrations are to impinge upon and influence each other to such an extent, where is the process to end."

We think the *Statesman* reflects the views of the Indian Government regarding this important matter and that the Government would never be coaxed, cajoled or coerced into considering the Ahmadies outside the pale of Islam because Dr. Iqbal, and some other Muslims of his way of thinking in the pursuit of their personal aims and gains want it. Now to the purely religious points raised in Dr. Iqbal's article. He writes:—

> "Any religious society historically arising from the bosom of Islam which claims a new prophethood for its basis, and declares all Muslims who do not recognise the truth of its alleged revelation as *kafirs*, must therefore be regarded by every Muslim a serious danger to the solidarity of Islam. This must necessarily be so; since the integrity of Muslim society is secured by the idea of the finality of prophethood alone."

The rise of a new prophet and a new dispensation which may abrogate the Islamic Law embodied in the Quran and dispense with the need or necessity of following the *Sunnat* (practice) of the Holy Prophet Muhammad (Peace be upon him) is undoubtedly a serious danger to the solidarity of Islam. But Sir Muhammad Iqbal knows it and he vainly pretends not to know it, that the Ahmadies believe in no such new prophet, in

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no such new dispensation. They look upon the Founder of their Movement only as a spiritual disciple of the Holy Prophet Muhammad and a servant of Islam whose whole mission consisted in taking the Muslims back to the Prophet (Peace be upon him) and the Quran and the first and last article of whose religious creed in the words of another Great Teacher was that heavens and earth might pass away but not a jot or tittle of the Law (Quran) could pass till all be fulfilled. And if Dr. Iqbal really and honestly does not know that these are the beliefs of the Ahmadies, then let him hear direct from the Founder of our Movement. He says :

> " I am not a divine Messenger or a prophet with a new law, a new claim, and a new name. But I am a prophet and a divine messenger in the sense of perfect spiritual impersonation. For I am a mirror in which both the nature and the prophetic quality of Muhammad (on whom be peace) have been reflected (*Nazul-ul-Masih*, p. 32).

Again he says:—

> " God the Almighty has used the words *Nabuwwat* and *Risalat* (*i. e*, the office and position of a prophet or divine messenger) hundreds of times in his revelations, but by these are meant nothing more than those words of God that foretell future events and have been so frequently addressed to me.....*Nabuwwat* is a technical term chosen by God to connote the frequency of divine communication embodying predictions of coming events. ***Accursed is he who claims to be a prophet without acknowledging his debt to the Holy Prophet*** (Peace be upon him). My *Nabuwwat* is in essence the *Nabuwwat* of the Holy Prophet, and has no independent existence ; and its object is also the same, namely, to make the truth of Islam manifest before the world, and also to show the truth of the Holy Prophet (*Chashma-i-Maarifat*, p. 325).

So in the words of the Promised Messiah, the Founder of the Ahmadiyya Movement, his mission was to reinterpret the pristine purity of the Islamic teaching in speeches, writings and by personal example and his prophethood was only another name for the highest stage of spiritual perfection to which he had attained under the spiritual guidance of his Master, the Holy Prophet Muhammad (Peace be upon him). Could a claim

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to prophethood of this sort, we ask in all humility the learned Doctor, and the appearance of such reformers whose work and mission is to re-establish the finality of Islam and the Holy Prophet, instead of abrogating it, in any conceivable manner detract from or conflict with this finality and could a greater tyranny be perpetrated on the Ahmadies—the first article of whose faith is, that any person laying claim to such a prophethood as may do away with the necessity of following in the footsteps of the Holy Prophet and of accepting him without any reservation as the one and the only perfect guide in all spiritual matters, is a liar, an imposter and a fabricator—than to accuse them of believing in a prophet who is in any way independent of Islam and the Holy Prophet Muhammad ?

In his denunciation of the Ahmadiyya Movement Dr. Iqbal has not even hesitated to distort actual facts and to publish half-truths and has parted company with even that high standard of journalistic courtesy and propriety which a person of his station and standing was expected to observe. He accuses in a very intemperate language the Founder of the Ahmadiyya Movement of introducing among the Muslims the Magian idea of the continuity of prophethood.

Says he :

> The concept of Magian culture, according to modern research, includes cultures associated with Zoroastrianism, Judaism Jewish, Christianity and Chaldean and Sabian religions. To these creed-communities the idea of the continuity of prophethood was essential and consequently they lived in a state of constant expectation. It is probable that the Magian man psychologically enjoyed the state of expectation whereas the modern man is spiritually far more emancipated than the Magian man. The result of the Magian attitude was the disintegration of old communities and the constant formation of fresh ones by all sorts of religious adventurers. In the modern world of Islam ambitious and ignorant *Mullaism*, taking advantage of modern press, has shamelessly attempted to hurl the old pre-Islamic Magian outlook at the face of the 20th century.

Again he says :

> Its (Ahmadiyya Movement's) idea of a jealous God with

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> an inexhaustible store of earthquakes and plagues for its opponents; its conception of the Prophet as a soothsayer; its idea of the continuity of the spirit of Messiah are so absolutely Jewish that the movement can easily be regarded as a return to early Judaism.... Heretical movements in Muslim Persia under the pressure of pre-Islamic Magian ideas, invented the words *Buruz*, *Hulul*, *Zill* to cover this idea of a perpetual incarnation. It was necessary to invent new expressions for a Magian idea in order to make it less shocking to Muslim conscience.

To assert that the Ahmadies do not believe in the finality of Islam and the Holy Prophet Muhammad (Peace be upon him) in view of the fact that one of the conditions for initiation into the Ahmadiyya Movement is an unconditional and unqualified faith in the finality of the Holy Prophet is, in the words of Dr. Iqbal himself, a shameless distortion of actual facts. "I will believe in the Holy Prophet as *khataman-nabiyyeen*," are the clear and explicit words of the pledge that a new convert to the Ahmadiyya Movement has to take at the hand of its Head before he is accepted as a member of the Community. And a discussion of the concept of Magian culture is totally irrelevant to the controversy between the Ahmadies and the non-Ahmadies. The Ahmadies simply do not believe in the advent of such Messiahs or perpetual incarnations of the Divine Being in whom, as alleged by Sir Muhammad Iqbal, the Zorastrians, the Jews, the Chaldeans and the Sabians believed. The Messianic idea of the Magians or better of the Hellenistic Jews of which the greatest exponent in the first century of the Christian era was the famous Alexandrian Jewish philosopher, Philo, and which was later adopted and made the basis of a vast mythological edifice by St. Paul is totally foreign to the Ahmadiyya concept. The Ahmadies believe in no idea of the continuity of the spirit of Messiah. The words *Buruz* and *Zill* used by the Founder of the Movement in his writings (he never made use of the word *Hulul*) refuse to bear the connotation the learned Doctor has sought to put upon them. They do not at all cover the idea of a perpetual incarnation as suggested by Dr. Iqbal but are used only to show the spiritual likeness of one person with another. The Ahmadies regard the Founder of their Movement as Messiah not in the sense that in him had descended the

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spirit of any previous Messiah but in the sense that spiritually he bore a very close resemblance to Jesus who in deference to the Quranic technicality is known among the Muslims as Messiah.

The idea of a jealous God with an inexhaustible store of earthquakes and plagues for its opponents which, Sir Muhammad Iqbal alleges, the Ahmadiyya Movement presents before the world, he believes, is so absolutely Jewish that the Movement can easily be regarded as a return to Judaism. If in the above sentence Sir Muhammad had substituted Islam for Judaism, he would evidently have been nearer truth. The Founder of the Ahmadiyya Movement did certainly say repeatedly in his works that God had in store earthquakes and plagues for those of his opponents who besides rejecting his claims would not give up their evil ways and practices. But the Doctor cannot gloss over the fact that the God represented by the Ahmadiyya Movement, if any, is far less jealous than the God represented by the Quran and possesses an infinitely smaller store of earthquakes and plagues and punishments for its opponents than has the God of the Quran for those of Islam. In about 283 verses of the Quran *azab* (punishment) has been promised to the unbelievers. The Quran abounds in such phrases as :

عذاب اليم (dreadful torment),
عذاب عظيم (great punishment),
عذاب الحريق (chastisement of burning),
عذاب شديد (severe chastisement),
عذاب الجحيم (chastisement of the Hell),
عذاب مهين (abasing chastisement),
عذاب مقيم (lasting punishment),
عذاب جهنم (chastisement of Hell),
عذاب غير مردود (chastisement that cannot be averted),
عذاب واصب (perpetual chastisement),
عذاب السموم (chastisement of the hot wind),
عذاب بئيس (evil chastisement),
عذاباً نكرا (stern punishment),
عذاب غليظ (vehement chastisement),
عذاب مستقر (lasting punishment),
عذاب الخلد (abiding chastisement),

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عذاب السعير (chastisement of the burning fire),
عذاب واقع (chastisement to light suddenly),
عذاب الهون (ignominious chastisement),
عذاب الحميم (tornment of the boiling water).

We do not think there is left any imaginable kind of *azab* (punishment) with which the Quran has not threatened the opponents of Islam. If by using a few harsh words for its mischief-making opponents, the Ahmadiyya Movement can be regarded as a return to early Judaism, in a much greater degree, would Islam as shown by the threat of the inexhaustible kinds of *azab* (punishment) held out to its opponents, have to be regarded as a return to it. But neither Islam, nor the Ahmadiyya Movement,—which is Islam pure and simple, cleared of the accretions that had clustered round its beautiful face during the past 14 centuries—is a return to Judaism. The enemies of Ahmadiyyat shall not be able to find out a single defect in its teachings, try however much they might, which will not be found to exist in the teachings of Islam. But the teachings of Ahmadiyyat are as free from all sorts of defects, deficiencies and discrepancies as those of Islam because Islam and Ahmadiyyat are different names of the same thing.

So when the Ahmadies believe in the finality of the Holy Prophet and the Quran, when they reject all ideas of the continuity of the spirit of the Messiah, when their conception of Messiah is totally different from that of the Jews, the Zoroastrians and the Sabians, when they regard the Founder of their Movement as a disciple of the Holy Prophet Muhammad and believe that he laid claim to prophethood in this sense only that God sent revelations to him and that he considered the slightest deviation from the path of his Great Master, as tantamount to spiritual destruction, it is difficult to understand in what conceivable manner can the Ahmadiyya Movement be inimical to the spirit and aspiration of Islam. And if Sir Muhammad Iqbal is of the view, as evidently he seems to be, that the rise of a reformer among a people is calculated to destroy their solidarity, then all religious Teachers and social reformers will have to be regarded as the disrupters of the unity of those peoples to whom they gave their message as their appearance was, at first, certainly

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the cause of bitter dissensions and differences among them. We need cite no particular instance. What is true in this respect of the Founder of the Ahmadiyya Movement is true of all the Prophets of God from Noah down to the Holy Prophet Muhammad and if Dr. Iqbal pleases himself by calling the Founder of the Ahmadiyya Movement a religious adventurer, he must not forget that all Divine Teachers and Messengers have always been regarded and persecuted as "religious adventurers" in their time by their opponents. Let him but cast a cursory glance over the early history of Islam and he will find that abusive epithets similar to that which he has used for the Founder of our Movement were used for the Holy Prophet by the Meccan Chiefs and by the Scribes and Pharisees for Jesus Christ.

It staggers a Muslim's imagination to think that in his zeal and impatience to denounce the Founder of the Ahmadiyya Movement Dr. Muhammad Iqbal has not spared a great Prophet of God—Jesus Christ. Accusing the British Government for following a policy of non-intervention in religious matters he writes :

> This liberal and indispensable policy in a country like India has led to most unfortunate results. In so far as Islam is concerned it is no exaggeration to say that the solidarity of the Muslim Community in India under the British is far less safe than the solidarity of the Jewish Community in the days of Jesus under the Romans. Any religious adventurer in India can set up any claim and carve out a new community for his own exploitation. This liberal state of ours does not care a fig for the integrity of a parent community provided the adventurer assures it of his loyalty and his followers are regular in the payment of taxes to the State.

This paragraph does not mean anything but that the illiberal and intolerant policy of the Romans towards religion was better than the policy of the British of non-intervention and that the Romans were justified and did indeed a commendable thing by not allowing a "religious adventurer"—Jesus, to disturb the solidarity of the parent Jewish community by putting him on the cross and that the policy of the British is reprehensible as they have allowed a free-hand to another

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"religious adventurer"—Founder of Ahmadiyya Movement to threaten the integrity of the Muslims. Could effrontery and insolence go further ?

Dr. Muhammad Iqbal is of the view that once a religion or a community is established, no reform movement should be allowed to exist within it later on. This is why, perhaps, he appreciates the orthodox Hindus' demand for protection against religious reformers in the new Indian constitution. We do not think that we need try to rebut this view, its foolishness and untenability being so patent and evident.

Sir Muhammad Iqbal seems to be so much incensed against the Ahmadiyya Community that he wants the British Government to go back on its policy of non-intervention in religious matters. But he seems to forget the fact that if the Government were to adopt the policy that Sir Mohammad Iqbal wants it to adopt in regard to the so-called religious adventurers, all freedom of speech, of association and of the Press which is the bed-rock on which the British constitution is based, would at once disappear and not only would the Ahmadiyya Movement among the Muslims be suppressed, but there would also cease to exist among the Hindus the Arya Smaj, the Brahmoo Smaj, the anti-untouchability Society and similar other associations. Accordingto Dr. Muhammad Iqbal Raja Ram Mohan Roy also ought not to have been allowed to conduct a vigorous campaign against the performance of such terrible religious rites as *Sati* and the offering of human sacrifices in the Hindu temples as the Raja's campaign was as strongly resented by the Hindus of his time as Dr. Muhammad Iqbal resents the reformatory activities of the Ahmadiyya Movement and created as much disintergation in the Hindu Community as according to him the Founder of the Ahmadiyya Movement has created in the Muslim Community. Dr. Muhammad Iqbal, in fact, wants to keep intact what he is pleased to call the solidarity of a religious community even at the cost of morality and decency.

It is not, however, possible to disagree with Sir Muhammad Iqbal "that if the integrity of a community is threatened the

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only course open to that community is to defend itself against the forces of disintegration." The non-Ahmadies are perfectly justified in using all fair, honest and legitimate means to prove, as they think, the hollowness and falsity of the Ahmadiyya doctrines and beliefs and counteract and combat Ahmadiyya propaganda. This is their inalienable right and the Ahmadies do not and cannot grudge them its exercise, To what the Ahmadies rightly object and to what Sir Herbert Emerson sympathetically drew the pointed attention of the Muslim leaders in his speech at the Annual Meeting of the Anjuman-i-Himait-Islam was that the exercise of this right was quite a different thing from carrying on a virulent campaign of highly malicious and mendacious propaganda which was calculated to create bad blood and possibly to result in bloodshed and a disturbance of the peace. This is exactly what the Ahrar leaders and a part of the vernacular Muslim press in the Punjab are doing. The Government has never sought to put obstacles in the way of the refutation of the Ahmadiyya teaching by the non-Ahmadies in a legitimate and peaceful manner. Dr. Sir Muhammad Iqbal wants the heads of the Ahmadiyya leaders on a charger because they hold views disagreeable to him on some doctrinal points. This the Government rightly refuses to do nor will it ever be cajoled or intimidated into withholding from the Ahmadies the right of the dissemination and propagation of their views on the quite indefensible plea put forward by the learned Doctor that "the encouragement of ' religious adventurers ' would tend to make people more and more indifferent to religion and will eventually completely eliminate the important factor of religion form the life of the Indian community." A religion or a community which is to be sustained by such flimsy props stands on a broken reed and inherently possesses the germs of disintegration and disruption.

Moreover, it is not true as stated by Dr. Sir Muhammad Iqbal that "the mutual theological bickerings of Muslim sectss do not affect vital principles on which *all* these sect agree with all their differences in spite of their mutual accusation of heresy ". He knows it that the differences betwen the Sunnis and the Shias are vital and fundamental. The Shias do not believe in the finality of the Holy Prophet in the same manner as Dr. Muammad Iqbal and those whose religious views he claims to

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represent, do. They regard all non-Shias as *Kafirs* and accord even a higher status than that of a prophet to some of their Imams, certainly to their last Imam, the Imam Mehdi who, according to them, is yet to appear. A true Shia would not say his prayers behind a non-Shia Imam nor would he give the hand of his daughter in marriage to a non-Shia. The treatment that Sir Muhammad Iqbal wishes to mete out to the Ahmadies he shall have to extend to the Shias also so that the solidarity of the Muslims should remain intact.

It is really very sad that a person of Dr. Muhammad Iqbal's ability and political foresight should have selected the present occassion when the Muslim Community more than ever needs unity and cohesion to create fresh dissensions in its already hopelessly divided ranks. If he thinks that the Government will be intimidated by his statements and articles into considering the Ahmadies outside the pale of Islam he is grievously mistaken. The only purpose that a propaganda of this sort would serve would be that the enemies of Muslim political unity would be highly pleased to see more rifts taking place in it.

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RESURRECTION OF ISLAM

(MR. MUHAMMAD HUSSAIN, B. COM.)

Islam with its divine and dynamic principles and the spiritual virility which it inspired in its early followers is the only religion which did not long remain in a nascent stage. The victory at Badr won through sheer divine agency against heavy odds marked the beginning of the end of difficulties. Thenceforward the enemies of Islam one by one went under and the storm of conquest swept over the major portion of the known world. Young Islam had become victorious while 6-century-old Christainity was rotting in catacombs. Critics, with more falsehood than truth to tell, allege that Islam owes its victorious career to sword. But they conveniently ignore the fact that sword itself was won by the irresistible appeal of Islam to human mind. Thus enlisted, the sword, it must be admitted, leapt from the scabbard, on occasions not a few, but always in defence. The fountain-head of all conquering force lay in the spirit of Islam. So long as the Muslims invoked the sword of the Quran, and paid good heed to their grand and glorious Mission, they were a force to reckon with. But it is a harsh fact that the conquests accelerated the insidious process of sap and mine. Heady with the wine of victories, the Muslims began to lose their evangelic spirit and as time passed on they began more and more to rely on the prowess of their arms. They let slip the torch of Islam but retained the sword. This spiritual degeneration turned the tables upon them. The vanquished Christians who had launched crusades in vain against the triumphant Muslims bestirred themselves into action. The Muslim Samson shorn of his locks of spiritual power, though yet equipped with martial panoply, fell an easy victim. The Muslims suffered a huge defeat in Tours at the hands of Charles Martel. What a change from Badr! The news of defeat spread like a wild fire. Christianity heaved a sigh of relief. The whole of Christendom rejoiced at the sight of Islam caught in convulsions of grief and Christian writers enjoyed a cheap jibe. What was begun by

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grandfather—Charles Martel-reached its consummation at the hands of the grandson—Charlemagne. The Christians celebrated his reign as the second coming of their Lord.

The decline of the Saracenic power had religious repercussions. Not only did the Muslims become hewers of wood and drawers of water, but the lapse of time saw them moving away from the haven of safety which true Islam certainly is. The rise of sacadotal class of Maulvies and Mullahs accentuated internecine warfares. The break-up of Islam into sects invited the ravages of Christianity. There was nobody to defend Islamic principles. The Mullahs obsessed with their institutionalism, dogmatism, sacramentalism and what not, could make no appeal to the modern mind. Not only evangelising and proselytising ceased, but the ignorant disgusted with the priestcraft embraced Christianity in their thousands. Even some of the most enlightened Muslim scholars as Sir Sayyad and others of his status only bewailed the decline of Muslim political and religious power. Their interpretation of Islamic principles was dyed in agnostic colours. The spirit of Islam was absent. Some of the institutions of Islam, as divorce, polygamy and interest were discarded as out-of-date. Anything that their understanding failed to comprehend was adjudged to have outlived its use. It was little wonder that Christianity was getting the better of Islam.

Alas for the Muslims, because they could not read high hopes in the Quran, which prophesied the advent of the Great One for these evil days Islam was not to die "unwept, unsung, unhonoured." The Expected One was to infuse life and activity into the dead body of Islam. It was in throes of a new birth. The most pitiable plight of Islam was a sure indication that time was not far off when Islam would rise phoenix-like from its ashes.

The Promised Deliverer—the hope of Islam whose advent was prophesied in all Sacred Books of different religions appeared in the person of Hazrat Mirza Ghulam Ahmad of Qadian. He hacked away all the incrustations and accretions which had disfigured the face of Islam and presented it in its pristine glory. He did not apologise for, but defended all the teachings of Islam and predicted that the world would

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some day or other come round to the Islamic views. The social problems have driven the civilsed West to cry for reforms. Some European savants feel that divorce and plurality of wives would solve some of these problems. The destructive implications of the institution of interest have been demonstrated by the collapse of capitalism.

In short, he ushered in an era of Islamic renaissance by knocking on the head of its arch-enemy—Christianity. His followers have gone to the ends of earth to demonstrate the superiority of Islam over the religion of the Cross. The conscious defeatism which has crept into the Church dates back to the appearance of this Expected One. The following couplet composed by him some three decades ago reflects the changes that are taking place in the moral, social and religious outlook of Europe :—

آرہا ہے اسطرف احرار یورپ کا مزاج
نبض پھر چلنے لگی مردوں کی ناگہ زندہ وار

A change has commenced to take place in the attitude towards Islam of the great thinkers of the West and the pulse of the dead has begun to beat.

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THE CROSS AND THE CRESCENT IN THE ORIENT AND THE OCCIDENT.

There has been so much propaganda by Christians and Jews from almost the beginning of the Islamic era till now which sought to show that the influence of Christianity had always been liberal and beneficial, while the influence of Islam had, on the contrary, always been retrogatory and reactionary. Pro-Christian and pro-European propagandists have long sought to show that, for instance, Islam was a militarist religion, propagated by the sword, whereas Christianity was a peaceful and beneficent faith, spread by methods of peace and love. It was again suggested that Muslims hated learning and were unenlightened, and destroyed all books except their own. In support of this historical error, it used to be the practice to quote the saying attributed to the Khalif Omar, as an excuse for having, as it was alleged, destroyed the Alexandrian Library, stating that if the books contained were based on anything that was not in the Quran, they were necessarily bad, if they were based on the Quran then they were redundant.

That fable has long been exposed and exploded as false, and it has equally been proved by historians that Islam was never propagated by the sword ; on the contrary it was Christianity, that brought " not peace, but a sword ": it was not Islam but Christianity that was responsible for historical tragedies like the Massacre of Saint Bartholomew, and the slaughter of the Albigensian and Vaudois heretics.

Islam then has never been responsible for propagating its truths by war-like and cruel methods. On the contrary, Islam directly enjoins on its followers respect for the great teachers and founders of all other religions, and the treatment of their followers with tolerance and forbearance.

Fostering Learning

Let us take now the charge levelled against Islam by Christian propagandists, of having hated and oppressed learning. It

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was not Islam but Christianity that persecuted Galileo and other pioneers of Western Science.

The Arabs, stimulated by the spirit of religion, extended their conquests from land to land and sea to sea. The various campaigns and experiences of war and travel, helped them in coming in contact with different races, and their lost civilizations leading to the love of knowledge that became a part and parcel of their national life and later on took the form of *Baitul-Hikmat* at Bagdad and the University of Cordova in Spain. It was from these two centres of learning that the diffusion of knowledge was started and a few years after the establishment of these centres, many other similar institutions, for instance, Jama Azhar (that has been able to survive up to this time on a smaller scale) came into existence.

The pages of history speak of the decay of the wisdom and philosophy, culture and civilization of Greece—that "first was able, amid such thick darkness to raise on high so bright a beacon and shed a light on true interests of life", in the words of Lucretius.

The Greek school of thought, started at Alexandria, where genius like Ptolemy lived and taught, was like a flickering light. The reputation attained by the scholars of the past ages was destroyed and rusted. Egypt, the land of Ra, with its Pharoahs and Pyramids had passed into a state of decay and deterioration.

Muslim Contributions to Science

Against this back-ground is laid the picture of the Muslim contributions to Science. In our presentation of it we shall begin with the scientific method and the improvements made by the Mussalmans on it.

We know that at the *Baitul Hikmat* almost all the important books on various subjects that existed at the time in question had been translated into Arabic, thus giving an opportunity of the study of difficult subjects even to those who did not know other languages. First of all the investigator of a problem studied all the books he could get in connection with his subject.

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The Baconian method that is said to be responsible for the revival of science in Europe owes its origion to the Arabs. Humboldt in his book " Cosmos " has written that the " Arabs were the men who were first to discover the method of experimentation that was unknown even to the Greeks ".

M. Sadiollet, the French Orientalist, emphasises the absence of Greek observers and experimentalists in his writings and gives credit to the Arabs who had a large number of them amongst themselves.

Of the subjects studied, the most important was Light. Light, that part of the mechanism of the Universe with which we are able to see things, the messenger of the external world to the consciousness, was studied in detail.

The constitution of the eye was studied and the part played by the various parts of the eye was determined. The laws that governed the refraction of Light from surfaces, methods adopted by Ibn-ul-Haitham or Al Hazen, were similar to those employed even to-day. We can easily trace the evolution of the words Cornea, retina, etc., to Al Hazen.

Al Hazen explained the causes of the twilight, the apparent increase in the diameter of the sun and the moon at the horizon due to the refraction of the atmosphere of the earth. The problems of optics were treated gemetrically and it was this method, that has taken the form of a science of its own known as the geometrical optics.

The properties of parabolic and ellipsidal mirrors were known.

Theory of Specific Gravity

The book of Al-Hazen on optics was translated into Latin at Basle in 1572, and it is said "to be responsible for the study of the science of the optics in Europe." The nature of Light was thought to be corpuscular.

The theory of specific gravity given by the Greeks was developed and Alberuny constructed an apparatus for determining the specific gravity of substances.

Al-Khawarismy is said to have constructed a balance of

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five pans for weighing a substance in air and under water about the year 1137.

Although music was not very popular, the Arabs made important contributions to the science of music. Farabi is said to be the inventor of different kinds of musical instruments. The study of music from the medical point of view is said to be made as well.

Problems of a theoretical nature like the nature of Space, Time, Motion, etc., were discussed freely and the relative nature of Time and Space is suggested from the Book of Baqr Dumad, called Al Sirat-ul-Mustaqim (Oriental Library, Patna). Not much research has been done in this subject from the point of view of a Physicist.

Liberal Attitude

We have already shown how liberal was the attitude of Islam, not only towards learning but specifically towards knowledge and learning associated with other cultures. This liberal attitude contrasts very favourably with that of Christians towards learning, especially if that learning was not specifically Christian. European historians have invented the legend that the Caliph Umar burned the Alexandrian library on the ground that if its books contained what was in the Quran they were superfluous, if they contained what was not in the Quran they were false. That legend historically was false and unfounded, but it might well have applied *mutatis mutandis* to the Christian attitude to learning. The great Church of Rome has always maintained and still maintains a censorship of books and periodical literature. There in an *index expurgatorius* or list of forbidden books, to which additions are made from time to time, and hardly any great book, any notable contribution to contemporary thought, has escaped being placed on that list. Nor has Protestantism been any more liberal in its attitude towards learning and knowledge. If the Popes persecuted new thought and scientific research they at least encoruraged *belles lettres* and patronised Petrarch and Dante, Boccaccio and Rabelais. The Puritans on the other hand regarded all profane learning and literature as of the devil. To them belongs the belief that books containing what is in

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the Bible are superfluous, those that contain what is not in the Bible are bad. If the Popes persecuted Galileo and Copernicus, nineteenth century Protestant England would have gladly, if it could, burned alive Darwin and Huxley and Tyndall.

Liberty under the Law.

The charge of persecution of the followers of other religions laid against Islam comes with a very ill grace from the Christians, whose religious wars devastated Europe for centuries and were the cause of more loss of life than the ambitious of Kings or the intrigues of their mistresses. No systematically planned massacres such as those involved in the extirpation of the Vaudoi's or the Albigensian heretics defile the history of Islam. No Muslim Khalifa has blessed, as a Christian Pope did, a massacre of St. Bartholomew, no Muslim theologians have devised and systematically carried on for centuries the oppressions and sadistic cruelties of the Holy Office, more popularly known as the Inquisition. Under Muslim rule generally men have been free to profess, practice and even preach their own faith, save only where this involved anti-social practices.

Women and Slaves

In its attitude towards women and slaves, Islam has been from the beginning till well into modern times far more liberal than Christianity. Islam from the beginning treated marriage as a civil contract, in which both parties had the right to divorce while Christianity, up till practically recent times—the Roman Church still—persists in treating marriage as undissoluble and thus perpetuating the enslavement of women, besides making a great deal of immorality and extra-marital relations inevitable. In regard to slavery, Islam no doubt recognized the legitimacy of the institution under certain conditions, but so modified it as to ensure the slave against harsh treatment. In no Islamic country and at no time have slaves been treated as badly as they were in the United States of America before the Civil War emancipated the negroes. Islam recognized the right of women to own private property, long before Christian Europe did so; Islam recognized the right of slaves to humane treatment long before the Christians did so.

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International Law and Humane Warfare

Islam was the first society to have an appreciation of the rights of man, as a man, and not as a member of a particular nation or group, from which concept springs the idea of the *jus gentium*, the international law. In Europe until very recent times, the idea of an international law was very hazy. Men regarded their duties as confined to their own nation or society, all outside it being regarded as "beyond the pale". Islam as we have said, was the first society to recognize the rights of man. In warfare, the most unimaginable cruelties were practised by European nations on the principle that "all is fair in love and war". Islam on the contrary enjoined and its followers practiced from the beginning humane warfare. The civil population and women and children were to be exempt from molestation, treaties and agreements were to be faithfully kept, hostages were to be treated as sacred from injury, in short warfare was to be conducted on humane principles. In the teachings of the Prophet, on whom be peace, is to be found the idea of a League of Nations, which would unite to prevent aggression by the strong on the weak, and refer national disputes to arbitration.

Occident and Orient

Summing up, the influence of Islam in the Occidental countries where its contact has been felt has been a peaceful and civilising one. In Europe, Spain was far more happy, cultured and prosperous under the Ummayad Khalifas than under the degenerate Hapsburg princes who gave over their fair provinces to the cruelty, fanaticism and greed of the Inquisition, and who eventually made themselves the weakest instead of the strongest of nations. Wherever Christianity went, in East or West, it brought, not peace but a sword, the oppression and exploitation of subject races, wars of conquest, the stamping out of entire races, as Cortes and Pizarro stamped out the Aztec and Maya civilisations in South America, as the Anglo-Saxons did the Red Indians in North America, the aborigines of Australia and the Maoris of New Zealand. The impact of the Crescent on the Occident brought peace and civilisation, the impact of the Cross on the Orient brought war and death.

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ABRAHAM'S TRIUMPH.

Read in the London Mosque on the Eid-ul-Azha day.—*Ed.*

1

The Sacrifice of Abraham
We commemorate to-day,
He, the Father of the faithful,
Who was told his son to slay,
The voice of Allah called to him
Take thy Son, thine only Son,
And make thou upon my Altar
The Sacrifice, that one
And all my people here may see
Thou withholdest not thy Son, from me.

2

So Abraham got ready
To sacrifice his son
Tho' his heart was sore and troubled,
Yet he said, " God's will be done "
And they journeyed forth together
To where Paran's desert lay,
And Abraham got ready
And took the knife, his son to slay.

3

But the voice of God withheld him
He to Abraham did call
" Lay not thine hand upon the lad
Suffer not thy tears to fall,
For now I know thou lovest Me
And art faithful, good and true,
Thou hast not withheld thine only son,
Thou art tried, and hast won through."

4

And then did Abraham behold
In a thicket just nearby
A ram, caught by his horns
And straightway brought him nigh
To the Altar, there to sacrifice
And offer praise to God
And t'was on this spot that Abraham
Turned Mecca's first fair sod.

5

Upon this spot was built
The Holy House of Mecca
And down the ages year by year
The Pilgrims wander thither
'Tis the home of all the Muslims,
'Tis the goal for which they yearn
For' tis to this spot the Promised One
Does bid every pilgrim turn.

" ANITA WENOC "
ANNIE HEWSON-COWEN.

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PROPER UP-BRINGING OF CHILDREN

By Dr. M. M. Sadiq

It is necessary that a perfect spiritual guide should be a competent guide in every phase of life. We claim that our Prophet Muhammad (may peace and blessings of God be upon him) was as a guide a matchless personality and was better and superior to all other reformers. It is our duty, therefore, to prove his superiority by showing his marked distinction in all phases of his life. In this article I will endeavour to deal with one subject only, *viz.*, the Prophet's beautiful teachings regarding the effect which parents exert on their children.

Man has been endowed with several natural instincts. The passion of love for offsprings is perhaps stronger than all other impulses. Had it not been so parents would never have endured for their children the hardships they suffer to make their lives more comfortable. If a mother had no love for her baby she would not have nourished it with the blood of her life for full 2 years. To the travail through which a mother passes on her child's account the Quran bears testimony in the following verse :

حملته أمه كرهاً و وضعته كرها وحمله وفصاله ثلاثون شهرا

" With pain did his mother bear him and with pain did she bring him forth ; and the bearing of him and the weaning of him was thirty months."

But why do the parents suffer so much trouble for their children ? Is it for any worldly gain or for the satisfaction of a personal greed and desire ? No. All this readiness to suffer proceeds from that irresistible impulse which is ingrained in human nature.

فطرة الله التى فطر الناس عليها۔ لاتبديل لخلق الله۔

"The nature made by God in which He has made men ; there is no change in the creation of God."

It was essential to create this impulse in the parents for the procreation and bringing forth of children and their bringing up.

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The misuse of everything produces disastrous results. Similarly the love of parents, carried to an unnatural excess is productive of unhappy consequences. Improper fondling and unwise affection are so harmful for children that they tend to remain neglectful to the acquisition of all good attributes so that instead of becoming a useful member of their society their very existence proves a burden on it.

Sane parents are expected to be neither so devoid of love for their children as to give an impression of being wooden nor they should be so excessive in its use as to spoil them. They should make use of this natural impulse in a way that their children should become a useful addition to human society and also add to the honour and good name of their parents. Everybody wishes to become so but perhaps everybody requires an exemplar to guide him in this respect. In this respect as in all other respects the life of our Holy Prophet gives us the proper guidance. The Prophet had several male and female children. The way in which he treated them and brought them up is all put down in the books of traditions and I would quote only a few of his sayings on this subject.

The primary cause that leads to the children being spoiled is the undue love of parents for their children. The parents generally do not devote much care to the moral training of children under the wrong impression that they are too young and that is exactly the time when all habits good or bad take a firm root in their minds. When children grow to be a little more sensible the parents then commence to try and remove those vicious habits that have in most cases become firmly imbedded in the minds of the children.

Our Holy Prophet who was quite aware of the depths of human nature took special notice of this aspect of human life not only from the time of a child's birth but even from an earlier period by seeking to make pure the thoughts of parents. For this purpose he enjoined that when parents meet in cohabitation the following prayer be recited before conjugal intercourse :

بسم الله اللهم جنبنا الشيطان و جنب الشيطان ما رزقتنا

"In the name of God. O God protect us and that

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which thou may bless us with from the evil influences of Satan."

Physiologists agree that the state of the parents' mind at the time of cohabitation is calculated to deeply affect the minds of the baby that is to be born. Cases are on record that children of deeply dark complexion have been born to white parents as a result of the fact that the thoughts of the mother at the time of cohabitation and after that were riveted on the picture of a negro that was hanging in their room. So it is most essential that parents should have pure thoughts at the time of sexual intercourse as the children are sure to be deeply affected by those thoughts.

The Holy Prophet has also enjoined that on the birth of a child "Azan" (prayer-call) should be recited in its ears. It is no merely empty and useless custom but is pregnant with very deep meanings. Though the Azan is not understood by the child, yet it has a psychological effect morally beneficial to it.

At the time of giving "Ghutti" (the first purgative medicine) to the infant after its birth the Holy Prophet used to pray for it as is evident from the following incident :

عن اسماء بنت ابی بکر انها حملت بعبداللہ ابن زبیر بمکة قالت فولدت بقباء ثم اتیت بہ رسول اللہ صلی اللہ علیہ وآلہ وسلم فو ضعتہ فی حجرہ ثم دعا بتمرة فمضغها ثم تفل فی فیہ ثم حکہ ثم دعالہ وبرک علیہ۔

Asma, daughter of Abu Bekr narrates that Abdullah bin Jubair was in her womb while she was at Mecca and said that she gave birth to the child at Quba and that she brought him before the Holy Prophet of God (peace be with him) and laid him on his lap. The Holy Prophet sent for a date, chewed it and put the saliva into the child's mouth and prayed for it and invoked God's blessings upon it.

Again

Ali, son of Abu Talib relates "the Holy Prophet performed the *Aqiqa* ceremony of Hasan by sacrificing a goat and said, 'O Fatima, shave his head and spend silver in charity equivalent to the weight of his heir.' Then after weighing the same we found it to be equivalent to a *Dirham* (about 4 annas) or a part

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Circumcision

The Holy Prophet has likewise urged upon his followers to have their children circumcised as early as possible because this procedure is necessary to improve the physical health of the newly-born baby and physical health is necessary for moral health.

Cleanliness during Lactation Period

Some people do not care about cleanliness of infants during lactation period. Regular baths to babies are essential. The Holy Prophet took special care that the newly-born babies remained clean and well-washed and groomed. The following saying bears it out:

Amar bin Said relates "the Holy Prophet went to the house of his son Ibrahim's nurse to see him. He kissed and smelt him." It is apparent from smelling how much he cared for cleanliness. It is possible that a child may look clean but by smelling one becomes sure whether he has been given a wash or not.

Separation from Mother for the Child's Welfare

Several mothers feel uneasy and become restless if for the proper up-bringing of children, they are separated from them. They would not bear separation from them even if their education and moral training suffer. But the Holy Prophet in view of the welfare of his child sent him over to a blacksmith's wife for nourishment and proper looking after though the child was only two months old. This practice of the Prophet comprises a great lesson for us which is that a child is not simply a toy to please the heart of the parents. He is a trust from God and we should treat him in such a way as may be beneficial for both his physical and spiritual training.

(To be continued.)

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SOURCES OF STRENGTH IN ISLAM

"Islam," writes a close observer, "remains vital because it is a religion. Before all else that it may be socially and politically, Islam is a system that, in its own way, serves to maintain the religious life of its followers. Were it not able to meet certain needs of the human spirit with influences that nourish a life of a faith with man, it could not have become the force that it is to-day, in the personality of so many millions of our fellow-beings." Crawford, in *The Vital Forces of Christianity and Islam*).

It is unquestionably true that Muslims find a measure of genuine spiritual stimulus in certain of their beliefs and practices. We shall attempt to set down here some of these.

Simplicity of Ideas.

1. There is the simplicity of the chief religious ideas in Islam.

(*a*) Islam produces in its adherents the profound conviction that there is only one God, the Creator and Ruler of all. That is a proposition the very simplicity of which has always proved restful amid the confusing claims of polytheism and saint-worship.

(*b*) Akin to this is the constant proclamation of Allahu Akbar, "God is Great"; which produces in sincere minds a feeling somewhat akin to that of the Hebrew psalmist who says: "O magnify the Lord with me, and let us exalt His name together."

(*c*) Muslims are confident that God has revealed His Will to men through prophets, and that His truth is to be found in a book.

(*d*) They believe in the resurrection from the dead, and in God as the God of the Day of Judgment.

(*e*) They believe in the efficacy of prayer to God.

There is in these tenets nothing distinctively Islamic, but we need to recognise that they are present as dominating convictions in the minds of zealous Muslims.

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Stimulus From Worship.

2. Another element of strength comes from the way in which the Islamic form of worship stimulates into activity a man's religious nature.

(*a*) The forms of utterance in the daily salat (namaz) are eagerly made use of as a channel for the expression of the mind's nobler impulses. Admittedly, the frequency of the repetition of these set prayers (five times a day) exposes the worshipper to the danger of formality, but, on the other hand, it tends to create a habit that has in it great possiblities for good. The acted and spoken prayer in the midst of an assembly has far-reaching influences; for instance, the genuflexions and audible utterances offer opportunity for the manifestation of humility and gratitude towards God.

(*b*) There is the effect, also, upon Muslims of the *azan*, or call to prayer. Though perhaps only a small percentage of any community regularly answer the call, yet every Muslim who hears it must derive from it a feeling of pride and satisfaction; he is proud that the faith of Islam is, by that act, honoured and proclaimed.

(*c*) A similar influence is produced by the use of a common *qibla*. Every Muslim makes it his intention to face towards Mecca on each occasion of prayer. This yields a satisfaction similar to Daniel's who, before his open windows, prayed towards Jerusalem three times a day.

This habit of facing towards Mecca is a democratic and universal act of religious ritual which gives assurance and comfort to the Muslim, not only when engaged in prayer, but especially during his last illness when his bed is turned so that he may face that way. The same action brings comfort to the mourners as they lay the body on its right side in the grave, with the face of their dead turned towards the sacred city.

(*d*) The fast of *Ramazan*, also, can have real religious value because of the heroic demand it makes on the will of the believer. It calls for a degree of self-control that enables a Muslim's faith to rise above lesser things.

(*e*) The *dhikr*, or act of remembrance (of God), is likewise a channel for the expression of religious emotion, through which Muslims attached to certain religious orders strive after

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communion with God. They claim that, in this form of service, heart and tougue are united in repeating the name of God. This form of exercise may be practised in company with others of like mind, or in solitude. The hours of the night are preferred; some wake long before the dawn to perform the prescribed ritual

Strength of Community-Consciousness.

3. Another feature making for strength is the community-consciousness among Muslims.

(*a*) It is this that binds together all Muslims, of all races, in all parts of the world. Whatever their differences in doctrine or social custom, or race, they never lose the sense that they belong to a great brotherhood that, in reality, transcends these differences.

(*b*) This, in turn, is based on the principle of the equality of all believers. Thus it is, for instance, that prince and peasant stand side by side in the same mosque as equals in the sight of the Great God.

(*c*) Consider also, in this connection, the moral effect of the circumstances attending the annual pilgrimage to Mecca. It is undoubtedly a wonderful stimulus to the pride and faith of Muslims to look upon so many fellow-believers gathered together on that site from many lands and peoples and tongues.

4. Further, there is the influence of the Quran; first, upon its readers and then apon the illiterate masses who listen while it is being read, or recited, with unmistakable reverence and charm. Though music is banned there is in the reading, or rather chanting, of this book something that supplies the place of music for the Muslim.

Idealisation of Muhammad.

5. Finally, there is the idealisation of the personality of Muhammad.

The trend in this direction, as we have seen above, is very marked at the present time. It is not an exaggeration to say that Muhammad is almost as prominently present to the mind of a Muslim as God Himself. The Kalima is accountable for this. The assertion that God is the God of their leader, whom they believe to be the last and the greatest of all God's

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prophets, is, in fact, the main-spring of the confidence and zeal of multitudes of Muslims.

In confirmrtion of this consider :

(*a*) The celebration and influence of the *maulud* form of service at annual gatherings on the occasion of Muhammad's birthday. At these addresses are given and poems recited setting forth the story of the life, character and achievements of the Prophet. At intervals the audience intervene to chant a fervent *durud*, or prayer to God for His favour to be shown to Muhammad.

From all of this we can readily perceive that Muhammad, thus represented as an ideal leader, is attracting to himself much of the moral enthusiasm and personal devotion of individual Muslims.

Finally, there are some general features within Islam, but not peculiar to it, which influence the thoughts and control the lives of many Muslims. We can do no more here than just tabulate them :

(*a*) There is their unshaken belief in a life after death, with its rewards and punishments. Thus, a *ghazi*, one who fights in the cause of Islam, will face death cheerfully; a faqir, one poor (in spirit), suffers poverty gladly; while those inclined to do evil are subdued by the thought of the terrors of hell.

(*b*) There is the Muslim's contempt for, and condemnation of, idolatry.

(*c*) The uncompromising attitude of the community, as a whole, to the use of intoxicants.

—*People of the Mosque.*

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AHMADIYYA MOVEMENT IN WEST AFRICA

[By Mr. B. B. Salami]

Since his arrival on 26th July last, Maulvi F. R. Hakeem's activities and the success which has attended his efforts have been very amazing. There has been a general awakening among the local Ahmadies, and those who may rightly be called the detractors of Ahmadiyyat do really feel the presence of our Maulvi in Lagos. By the institution of a class in which the Holy Quran, the Hadith and the works of the Promised Messiah are taught the Maulvie has awakened among the Ahmadies religious life to an appreciable degree and has established a close contact between them and himself. By open air lectures conducted at important centres in Lagos, he has made the members of the Community at Lagos deeply acquainted with the teachings and doctrines of the Ahmadiyya Movement.

After his arrival an arrangement was made for the Rev. F.R. Hakeem to visit important personages in Lagos. These visits occupied the whole of the month of August. The Elders of the Ahmadiyya Community were visited one by one; next, Chief Imam Ligali of the orthodox Muslim Ilu Community, the Chief Imam of the Wasimi Mosque and a host of others were also visited in turn. Meanwhile, arrangements were made for him to pay visits to important Government officials, among whom were the Chief Secretary of the Government, the Commissioner of the Colony, Major D. S. Cook, D. S. O, Director of Education, Mr. E. R. J. Hussey and the Commissioner of Police, Mr. R. E. Foulger. By all these prominent people the Maulvie Hakeem was very courteously received. By the perusal of "A Present to the Prince of Wales" and "What the Ahmadiyya Movement has done for the British Government", a copy of each of which was supplied to these officers they have come to be more favourably impressed with the mission of the Ahmadiyya Movement and its loyalty towards the British Government and Crown. During the course of his conversations with them, Maulvie Hakeem was always careful to explain that this loyalty was not based upon wordly considerations but was in obedience to the teaching of the Holy Quran.

Broadly speaking, the Maulvie had no leisure and hardly enough time for his mail Every day of the week found him with some kind of engagement. He has an extensive programme of work. He personally attends the class where he teaches the Holy Quran, the Hadith and the works of the

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Promised Messiah to the Ahmadies on Sundays, Mondays, Wednesdays and Fridays. He has set up a separate class to initiate young Ahmadi girls and boys into the principles and teachings of Ahmadiyyat. During the day he attends the Talimul Islam Ahmadiyya School to impart religious instructions to the pupils. Besides, he has to attend meetings of the Missionary Board and the School Board of Management on certain week days. This is a brief sketch of the work he does for the Ahmadiyya Community. But he is not unmindful of the lost sheep and is alway on the look-out to bring them back to the Master's fold. He delivers open air lectures at important centres in Lagos on every Saturday for the dissemination of the teachings and doctrines of the Ahmadiyya Movement and for the benefit of the Lagos Muslims at large.

The Maulvie began this series of open-air lectures on Saturday, the 8th September, 1934, at Enu Owa Street, and these lectures have continued to the present time without a break. These lecturers are attended by large audiences of Muslims, Christians and Pagans on every occasion and very high opinion is held of the Maulvie's training as a Missionary. He selects his subjects according to the particular centre where he is going to deliver the lecture. At a place like Balogun Square which is the storm-centre of opposition to the Ahmadiyya Movement and inhabited largely by the prominent Mullas and the Muslim gentry, the Moulvie chose as his subject " Jesus did not die on the Cross, nor is he sitting alive in the 4th Heaven at the right hand of God." This lecture was delivered on Saturday, 15th September, 1934.

In the course of this lecture the Maulvie showed quite convincingly that the belief implied a disgrace to the Holy Prophet Muhammad (peace be on him) inasmuch as he lay buried under heaps of sand at Medina while Jesus (Isa) was alive in the 4th Heaven at the right hand of God.

It may be of some interest to state the premises on which the Maulvie based his arguments. They are eight in number, *viz.* :—

1. The Evidence of the Holy Quran.
2. The evidence of the companions of the Holy Prophet.
3. The evidence of the members of the Holy Prophet's family.
4. The evidence based on the sayings of the Holy Prophet.
5. The evidence of Jesus recorded in the Quran.

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6. Imam Malik's evidence.

7. The evidence derived from the laws of nature.

8. Testimony of common-sense.

In another lecture at the same centre on Saturday the 29th September, 1934, the Maulvie held out a prize of £700 (Rs 10,000) to anyone who could prove that the Mahdi and Promised Messiah had not come yet. These two lectures have been most successful in that they have set the young orthodox Muslims to think why the Maulvie's views were not opposed and why the challenge was not accepted by anyone. Upto the time of writing the challenge remains unaccepted.

At Campos Square, Lagos, another important centre where the Christians, especially the Roman Catholics form the dominating part of the inhabitants, the Maulvie delivered a lecture on, "The Bible shows Jesus not to have died on the Cross." This was on Saturday, the 6th October, 1934. There was an unusually large attendance as compared with previous occasions and this was due evidently to the unique position of the centre from a religious standpoint. As was his wont, the Maulvie Hakeem quite adapted his treatment of this subject to suit the occasion. As on the previous occasions the mode of presentation of the subject was scholarly and highly convincing. Several quotations from the Bible were quoted to support the subject in hand. He read a long passage from a book called the "Crucifixion by an eye-witness" believed to have been written by a friend of Jesus wherein it is shown that Jesus did not die on the Cross. The Maulvi while explaining the meaning of Jesus coming from heaven quoted Revelation, Chapter 21 verse 5 where it is stated that Jerusalem came down from Heaven and said that it was a mere metaphorical expression conveying simply an idea of the honour in which Jerusalem was held, and that as such the coming of Jesus from Heaven was a mere metaphorical expression and could not be literally interpreted.

During the lecture perfect silence prevailed which was an evidence of the interest that the Maulvie's discourses have kindled. At question time only one or two questions were asked and they were answered satisfactorily.

Here, judging from the religious position of the centre, a large number of questions were anticipated, but quite the opposite happened which was perhaps due to the fact that the Christians were overawed by the learning of the Maulvi and the large number of quotations he gave from the Bible to prove his theme.

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Ta'limul Islam Ahmadiyya School

As Maulvi Hakeem is active in the Missionary field, so too is he making great efforts to improve the Ta'limul Islam Ahmadiyya School. At present, his main pre-occupation is to see the school placed on the list of schools which receive grants from the Government. There are evident signs of attaining this end Already, the school has been improved considerably. To fit the school with an efficient personnel of teachers 4 boys have been sent to Ibadan Elementary Training Centre. For the first time since the establishment of the school in 1922, the Government Certificate for Lower Middle Class II has been obtained by a pupil in the school. This success in the school has made it stand second in the Colony this year.

Lailatul Qadar Celebration

The Lailatul-Qadr was celebrated here on Thursday, 3rd January, 1935. Maulvie F. R. Hakeem was the chairman at the function. It was a well-attended function, and the Chief Imam, Kasim R. Ajose gave a lecture on the occasion. His text was the "Glorious Night", a chapter of the Holy Quran.

Since his election as the Chief Imam of the Ahmadiyya Community in March, 1932, Imam Ajose has allowed no opportunity to go unavailed when he could preach the message of Ahmadiyyat. A self-trained Missionary and one who, by painstaking efforts and assiduous application, has read quite extensively into various works on Islam, Imam Ajose soon dispelled the misty clouds of doubt and anxiety that haunted the minds of some about his fitness to be the Chief Imam at the time of his selection for the post. He treated the gathering to an almost 4 hours' discourse on the text which he had chosen for the occasion.

As the Chairman at the evening lecture Maulvie Hakeem, in his closing speech lasting about 2 hours added considerably to the liveliness of the occasion by treating the same subject more exhaustively.

End of Ramazan—Sunday the 6th January, 1935

The fast came to an end on this date and the Maulvie gave the local Ahmadies an opportunity of knowing how the break of the fast was observed at Qadian. He gave a long speech explaining the object of the fast and the useful purpose it serves in our daily life. Then followed an equally long prayer, before the commencement of which he taught the Community the manner of praying, *i. e.*, to throw one's own interest in the background and pray first for the Holy Prophet, the Khalifatul-Masih, for spread of the Ahmadiyya Movement, etc.,

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and then last of all to pray for the fulfilment of one's own requirements.

Eid Celebration on Monday the 7th January, 1935

As was the practice every year the local Ahmadies went in procession on foot to the praying-ground at Ikoyi Plains, a distance of about 4 miles. Maulvi F. R. Hakeem led the Eid prayer and delivered the Khutba which was very impressive and instructive.

There were present at the praying-ground Christians, European agents of Mercantile Houses and the Government officials with their wives. The service concluded at about 10 A.M., and all the Ahmadies came back in procession and dispersed after reaching Maulvie Hakeem's house at 61, Docemo Street, Lagos.

Funeral service of Musa Laguda

Mr. Musa Laguda was a staunch supporter of the Ahmadiyya Movement since the conversion of the Alkuranic Muslims in 1921. He was a member of the Council of Elders since the establishment of that body and in the election of October last he was nominated as a member of the local Executive Committee. He joined in the procession to and from the praying-ground at Ikoyi Plains on the Eid day. On Saturday, the 12th January, 1935, only 6 days after the Eid celebration he was chairman at a Variety Entertainment given at the Glover Memorial Hall, Lagos, by the Ahmadiyya Literary Society. He died on Sunday 27th January, 1935, after a few days' illness.

What interests us most in this connection is that Maulvie Hakeem has the greatest sympathy for the community at heart and entertains the highest respect for the Elders. For some days past he was unwell and his Doctor advised him to keep indoor. But when this sad news of the death of Mr. Musa Laguda reached him, he defied medical advice and came out to say the funeral prayer.

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THE QUETTA EARTHQUAKE

Town Reduced to Ruins and Sealed up

KALAT & MASTUNG WIPED OUT

More than 40,000 Dead

The following official statement on the Quetta earthquake was issued from Simla on the afternoon of 2nd June, 1935.

(1) Material Damage—Quetta City: The whole city has been destroyed and is being sealed up and placed under military guard from to-day on medical advice. It is estimated that 20,000 corpes remain buried under the debris and there is no hope of rescue of any more living. The corpes extracted and buried number several thousands. The exact figures are not obtainable. There are about 10,000 Indian survivors, including 4,000 injured.

(2) Civil Area: All houses have been razed to the ground, except Government House, which is partially standing in ruins. The Church and Club are both in ruins, as also the Murree Brewery.

(3) Cantonment Area: One quarter has been destroyed and the remaining three quarters slightly damaged, but inhabitable. The most damage is in the R. A. F. area where the barracks have been destroyed and only six out of 27 machines are serviceable.

(4) Railway Area: Destroyed.

(5) Hanna Road and Staff College Area: Undamaged.

(6) Surrounding villages: Destroyed with it is feared very heavy casualties, but the number is not yet ascertainable.

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Military parties are being sent out to investigate and render help.

(7) Outlying Districts : As already reported Kalat and Mastung are reported to have been razed to the ground, with very heavy casualties. All villages between Quetta and Kalat are also reported to have been destroyed. Loralai and Chaman are known to be safe and no information has been received of any damage at Fort Sandeman, which appears also to have been outside the orbit of the earthquake. Messages received from Kandhar show that that area escaped entirely.

A later official statement says :

There were renewed shocks at intervals throughout yesterday but no further serious damage or casualties are reported.

(1) *Quetta City.*— The total dead is estimated at 26,000 out of an estimated population before the earthquake of 40,000. It is estimated that not less than 20,000 corpses remain buried under the debris. Bodies of about 5,000 people have been recovered and either buried or burnt.

(2) *Cantonment Area.*— Reports now confirm that the R. A. F. lines and one-quarter of the military cantonment were destroyed but the Staff College area is undamaged. The dairy building is damaged but standing.

(3) *Outlying Districts.*— Chaman, Loralai and Fort Sandeman were not affected. It is estimated that 70 per cent of the population in some outlying villages are either dead or injured. Villages between and including Mastung and Beleli are reported completely destroyed.

A Great Prophecy

Regarding the occurrence of earthquakes the Prophet Ahmad of Qadian says :

"Bear in mind that Almighty God has informed me of earthquakes in general. Believe it as a certainty that as earthquakes have come in America, Europe and Asia in accordance with my former prophecies, more will yet occur in divers places, some of which would be so severe that the

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destruction wrought by them would resemble the destruction of the Judgement Day. Death will make such havoc that streams of blood would flow. In fact, so great would be the destruction on the earth's surface as the world has not witnessed before. Many places shall be turned upside down and present such scenes of destruction that one would think they had never been inhabited. Other calamities of a terrible nature from earth as well as heaven would come upon men, so that the wise men will be convinced of their extraordinariness. Then will men in great bewilderment begin to ask themselves what was going to happen. Many shall be saved and many shall be destroyed. The days are near, nay, they are at the door, when the world shall see an unparalleled scene of devastation. Not only will great earthquakes come, but other calamities from heaven and earth will also visit the earth. All this will be brought about because men have forsaken God, and with all their heart and all their soul they are bent upon the world. Had I not come, these calamities would also have been put off for a while, but with my appearance the secret designs of the wrath of God have been made manifest, for He says that 'punishment is not sent, until a Messenger is raised." Those who repent shall be saved and those who show fear before the calamity comes shall be shown mercy. Do you think that you can be saved by your own plans. That cannot be. Do not think that severe earthquakes have come in distant places in America and your country will be safe, for I see that greater distress is in store for you. **Thou, O Europe! art not safe, nor thou, O Asia! and ye that dwell in islands! No self-made deity will assist you on that day. I see cities falling down and I find inhabited places in ruins. The Omnipotent God has kept silence for a long time while detestable deeds were done before His sight, but now He will show His face with great awe. Let Him who has ears hear that that time is not distant. I strove hard to gather men under the protection of God, but it was necessary that the Writing of Fate should have been fulfilled. I say to you truly that the turn of this country is drawing near. The days of Noah will be before your eyes, and the scene of Lot's earth you will see with your own eyes. But God is show in sending down His wrath. Repent that mercy may be shown to you. He who forsakes God is a**

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worm, not a man, and he who does not fear Him is dead, not living. " (The *Review of Religions*, 1906).

We had gone to the press when the news came of the dreadful earthquake which has engulfed Quetta, Mastung and Kalat. About 30,000 persons in Quetta alone have been killed. We intend to write a detailed and exhaustive article in the next issue of the *Review of Religions* on this subject. For the time being we request all God-fearing persons to read the above prophecy of Prophet Ahmad of Qadian and decide for themselves whether or not the Quetta earthquake fulfils this prophecy.

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